

—bestow them on the sacrificer who offers the
Soma

and is liberal to the priests,—not on the
niggard.

3. Let him, INDRA, who sleeps away careless
of
the gods and offering no sacrifices,—let him lose
his
precious wealth by his own evil courses,¹ and
then
do thou stow him away in some hidden place.

4. ²Whether, SAKRA, thou art in the far-
distant
region, or whether, slayer of YEITRA, thou art in
the
lower,³—the sacrificer longs to bring thee,
IND&A,
from thence by his hymns as by heaven-
going⁴
steeds;

5. Or whether thou art in the brightness of
heaven,
or whether in some region in the midst of the
sea,
or whether, mightiest slayer of VBITEA, in
some
abode in the earth, or "whether in the
firmament,—
come to us.

6. INDEA, drinker of the *Soma*, lord of
strength,
now that our \$0;w#-libations have been effused,
do ^{XXXVIL}
thou gladden us with wholesome food⁵ and
ample
wealth.

¹ Say^na adds " by gambling, etc."

² SamaYeda, I. 3. 2. 3. 2.

³ Whether thou art in the heaven or in the firmament.

⁴ Sayana takes *dyugat* as an instrumental plural with its
case-
termination dropped. The St. Petersburg Diet, takes it
as an
adverb " durch den Himmel her."

⁵ *Sunritdvatd* "truthful, right," is also explained
"accom-
panied by truthful words;" Sayana adds that it really
means
" accompanied by children." It should rather be "
gladden us
with generous gifts."